From Al-Wabil Al-Sayyib of Ibn Qayyim Al Jawziyah (Page 176-177)

وقال ابو النضر هاشم بن القاسم كنت ارى في داري فقيل ياابا النضر تحول عن جوارنا قال فاشتد علي فكتبت الى الكوفة الى ابن ادريس والمحاربي وابي اسامة فكتب الي المحاربي ان بئرا بالمدينة كان يقطع رشاؤها فنزل بهم ركب فشكوا ذلك اليهم فدعوا بدلو من ماء ثم تكلموا بهذا الكلام فصبوه في البئر فخرجت نار من البئر فطفئت على راس البئر قال ابو النضر فاخذت تورا من ماء ثم تكلمت فيه بهذا الكلام ثم تتبعت به زوايا الدار فرششته فصاحوا بي احرقتنا نحن نتحول عنك وهو بسم الله امسينا بالله الذي ليس منه شئ ممتنع وبعزة الله التي لا ترام ولا تضام وبسلطان الله المنيع نحتجب وباسمائه الحسنى كلها عائذ من الابالسة ومن شر شياطين الانس والجن ومن شر معلن او مسر ومن شر مايخرج بالليل ويكمن بالنهار ويكمن بالليل ويخرج بالنهار ومن شر ماخلق وذرأ وبرأ ومن شر ابليس وجنوده ومن شر كل دابة انت اخذ بناصيتها ان ربي على صراط مستقيم اعوذ بالله بما استعاذ به موسى وعيسى وابراهيم الذي وفى من شر ماخلق وذرأ وبرأ ومن شر ابليس وجنوده ومن شر ما يبغي اعوذ بالله السميع العليم من الشيطان الرجيم بسم الله الرحمن الرحيم ((والصافات صفا فالزاجرات زجرا فالتاليات ذكرا ان الهكم لواحد رب السموات والارض وما بينهما ورب المشارق انا زينا السماء الدنيا بزينة الكواكب وحفظا من كل شيطان مارد لا يسمعون الى الملأالاعلى ويقذفون من كل جانب دحورا ولهم عذاب واصب الا من خطف الخطفة فاتبعه شهاب ثاقب.)) فهذا بعض ما يتعلق بقوله لذلك العبد يحرز نفسه من الشيطان بذكر الله تعالى ولنذكر فصولا نافعة تتعلق بالذكر تكميلا للفائدة

Nafth by Anu' Nadr Haashim Ibn Al-Qassim has done a nafth in the water - Imam Muslim has related 8 hadeethes from Abul Nadr Haashim Bin Al Qaasim. See from the Al-Waabil Al-Sayyib of Imam Ibn Qayyim Al-Jawziaya. (Page 176-177).

[illegible] (p. [illegible]).

It was narrated that Abu'l-Nadr Haashim ibn Al-Qaasim said: A stone was thrown at me in my house and a voice said: "O Abu'l-Nadr, move away from our area!" I felt very distressed by that, so I wrote to Ibn Idrees, Al-Muhaaribi and Abu Usaamah in Kufa. Al-Muhaaribi wrote back to me: There was a well in Madeenah which used to dry up. Some travellers camped nearby and the residents complained to them about (that well). They called for a bucket of water,

then they spoke these words and poured it into the well. Fire came out of the well and was put out at the top of the well. Those words are: "In the Name of Allaah, we are under the protection of Allaah for Whom nothing is impossible, and by the glory of Allaah which cannot be defeated or undermined, and by the power of Allaah the All Strong we seek protection. By all His most beautiful names I seek protection from the devils and from the evil of the devils among mankind and the jinn, and from all evils, visible and invisible, and from the evil that comes out at night and hides by day, and hides by night and comes out during the day, and from the evil of that which He has created, and from the evil of *Iblees* and his troops, and from the evil of every beast whose forelock You hold, for my Lord is on a straight path. I seek refuge with Allaah by that by which Moosa, 'Eesa and Ibraaheem who fulfilled (or conveyed) all that (Allaah ordered him to do or convey) (cf. *Al-Najm* 53:37) sought refuge, and from the evil of that which He has created, and from the evil of *Iblees* and his troops, and from the evil of everything that seeks to cause harm. I seek refuge with Allaah, the All-Hearing, All-Seeing, from the accursed *Shaytaan*. In the Name of Allaah, the Most Gracious, the Most Merciful:

﴿وَٱلصَّٰٓفَّٰتِ صَفًّا ○ فَٱلزَّٰجِرَٰتِ زَجْرًا ○ فَٱلتَّٰلِيَٰتِ ذِكْرًا ○ إِنَّ إِلَٰهَكُمْ
لَوَٰحِدٌ ○ رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ ٱلْمَشَٰرِقِ ○ إِنَّا زَيَّنَّا
ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ ○ وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ○ لَّا يَسَّمَّعُونَ
إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ○ دُحُورًا ۖ وَلَهُمْ عَذَابٌ وَاصِبٌ ○
إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ﴾

'By those (angels) ranged in ranks (or rows). By those (angels) who drive the clouds in a good way. By those (angels) who bring the Book and the Qur'aan from Allaah to mankind. Verily, your Ilaah (God) is indeed One (i.e. Allaah); Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings. Verily, We have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness."

(*Al-Saaffaat* 37:1-10)

Abu'l-Nadr said: So I took a bucket of water, then I spoke these words into it, then I sprinkled it in every corner of the house. They (the jinn) screamed at me, saying, "You have burned us! We will leave you alone."[1]

Second: *An-Nushrah* by means of *Ar-Ruqyah*, seeking refuge with Allah, Glory be His, permissible medicines and making supplications to Allah, Glory be His – these are all permitted forms of *An-Nushrah*."

A description of some permissible forms of *An-Nushrah*: Narrated Ibn Abu Hatim and Abu Ash-Sheikh on the authority of Laith Ibn Abu Sulaim as saying: "I have been told that the following Qur'anic verses cure the affects of magic, with Allah's Leave. You should recite over a pot full of water, then pour it out on the head of the bewitched, the Verses in *Surah* Yunus that read: ***{Then when they had cast down, Musa (Moses) said: "What you have brought is sorcery; Allah will surely make it of no effect. Verily, Allah does not set right the work of Al-Mufsidun (the evil-doers, corrupters). And Allah will establish and make apparent the truth by His Words, however much the Mujrimun (criminals, disbelievers, polytheists, sinners) may hate (it)"}***. (*Surah* Yunus: 81-82) and, Allah's Saying: ***{Thus truth was confirmed, and all that they did was made of no effect. So they were defeated there and returned disgraced. And the sorcerers fell down prostrate. They said: "We believe in the Lord of the `Alamin (mankind, jinn and all that exists). The Lord of Musa (Moses) and Harun (Aaron)"}***. (*Surah* Al-A`raf: 118-120) And, Allah's Saying: ***{That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain}***. (*Surah* Ta-Ha: 69)

To conclude, *An-Nushrah* by means of *Ar-Ruqyah*, seeking refuge with Allah, Glory be His, permissible medicines and making supplications to Allah, Glory be His, are all permitted forms of *An-Nushrah*. However, counteracting magic with its like which is – as mentioned earlier – one of the works of Satan is not permissible, as it cannot be performed without committing *Shirk* (polytheism). Allah, the Almighty knows best.

1.69 Nafth on Water is Part of a Ruqya

Question:

Sheikh Mohammad Ibn-Ibraheem was asked about the validity of performing Nafth on water which the patient drinks seeking healing through the Raqi's saliva and prayers or Qur'anic recitations.

Answer:

Such Nafth is valid. The Ulama recommend it. This verdict is based on evidence from statements by the Prophet and arguments put forward by the Imams' authorities. This is the evidence:

In his Sahih, in the chapter on Nafth during Ruqyas, AlBukhari mentioned that Abu-Qtadah narrated that the Prophet said, "If you dream of something you hate, you should, as soon as you wake up, do Nafth three times, and seek protection from its evil, and you will not be harmed." [1] Also, Aisha narrated, "Whenever Allah's Prophet went to bed, he used to recite AlIkhlaas, A1-Falaq and Annas and then did Nafth into his palms and passed them over his face and those parts of his body that his hands could reach. [2]

Al-Bukhari mentions also the Hadith narrated by AbuSaeed regarding the Ruqya with Al-Fatiha. There is a version of the same Hadith in Sahih Muslim.[3] He mentions the Hadith reported by Aisha that the Prophet used to say, "In the name of our Lord, by the earth of our land and the saliva of some of us, the sick among us can be healed by the permission of our Lord." [4]

Annawawi maintains that Nafth is recommended in Ruqyas, there is agreement on allowing it and the Jumhur (among Sahaba, Tabi'is and those after them) recommend it.

Al-Baydhaawi argues that medical investigations have concluded that saliva helps sooth effect one’s temper, and that the earth of homeland has a good effect on temper and on overcoming harm. He also says that Ruqyas have such wonderful effects that one cannot explain them by ordinary means.

In Al-Had-y, Ibn-Al-Qayyim speaks in detail about the notions underlying Nafth and about its secrets. In the concluding section, he argues that the Raqi’ s soul matches the evil souls, and it increases with its quality and gets support from Ruqyas and Nafth in eliminating the evil effects. In seeking support from Nafth, the Raqi can be compared to the evil soul using stings. The nature of Nafth makes it available to good souls as well as evil ones. That is why it is used by sorcerers as well as by the faithful.

According to Mahanna, Ahmad approves of the writing of Qur’anic verses in a bowl to be washed with water to be drunk by the patient for treatment. Also Salih says that if he falls ill, his father performs Qur’anic recitations onto water, which he gives to him to drink and wash his hands and face with.

We hope all we have said has clarified to you the issue of Nafth on water to be drunk by the patient. [1]

1.70 Writing Qur’anic Verses in a Bowl to be Washed with Water Which Patients Drink

Question:

Is it allowed to write Qur’anic verses in a bowl to be washed with water, which is then given to patients to drink?

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[1] فتاوى المراة المسلمة ـ محمد بن ابراهيم آل الشيخ ج 1 ص 159 ، 158-
Mohammad Ibn-Ibraheem A1-Sheikh, Fatawa Al-Mar-a‘h Al-Muslimah (Fatwas for the Muslim Woman), VoL 1, pp.158-159.

1.72 The Muslim’s Treatment of Himself by Means of Recitation and Nafth into Water

According to Aisha, if the Prophet fell ill, he did Nafih (three times) into his own hands and recited the Suras of AlIkhlaas, Al-Falaq and Annas. With every recitation and Nafth, he rubbed his body with his hands, starting with the head, the face

and then the chest. Also, Jibreel - using water - treated him with this Ruqya, "In the name of Allah I am doing this Ruqya unto you to get rid of what is harming you and of the evil of spirit eyes. May Allah cure you! In the name of Allah I am doing this Ruqya unto you." [1] He repeated it three times. This Ruqya is beneficial as well as legal.

As narrated by Abu-Dawood, when Thabit Ibn-Qais fell ill, the Prophet did recitation unto some water and had it poured on Thabit. The Prophet also treated some patients with this Ruqya, "0 Allah, Lord of mankind! I beg You to remove the suffering. I beg You, as You are the Healer, and there is no healing but Yours, to bnng about a healing that leaves behind no ailment. [2] & [3]

1.73 Writing Qur'anic Verses on Something Clean and Washing It with Water to Be Drunk by Patients

Question:

Is it allowed to treat patients by writing Qur'anic verses on a clean wooden slate, then washing it with water to be drunk by them? Is it allowed to take wages for administering such treatment?

Answer:

It is considered, by some Ulama, a valid treatment to write Qur'anic verses on something clean and to wash the writing with water to be drunk by the patient. This belongs to treatment with

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1 اخرجه مسلم رقم (2176)، كتاب السلام Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No.2186.

2 اخرجه البخاري رقم (5675)، كتاب المرضى، مسلم رقم (2191) كتاب السلام.
Sahih Al-Bukhari, Kitab Al-Mardha (Book of Patients), Hadith No. 5675 & Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2191.

3 مجموع فتاوى و مقالات منتوعة، ابن باز ، ج 8 ص 94.
Ibn-Baz's Collection of Fatwas and Articles, Op. Cit., Vol.8 , P. 94.

1.57 Doing Nafth unto Water:

Question:

What is the validity of doing Nafth unto water?

Answer:

There are two types of Nafth. One type is intended to seek the blessing of the one who does Nafth. This is definitely forbidden as a type of Shirk, for one's saliva is not a source of blessing. In fact, blessing is not to be sought in anybody's traces except in Prophet Muhammad's. It was true in his lifetime, and is still true on condition that his traces are there. Um-Salama kept some hair of the Prophet's in a silver container, and when a patient asked her for treatment, she washed the hair with water which was given to the patient to drink. Except for the Prophet's case, no blessing is to be sought through anybody's saliva, sweat, garment, etc. Therefore, Nafth on water is considered a type of Shirk if the

aim is to get the blessing of the Raqi's saliva, for if one attributes I causes to other than Allah, it is considered a type of Shirk.

In the other type of Nafth, the Raqi does Nafth on a container of water on which Qur'anic recitations were done. For example, Al-Fatiha — what a great cure Al-Fattha is - can be recited, and then Nafth can be done. This type of Ruqya was done by some Salaf, and it has proved effective by Allah's permission. When the Prophet went to bed, he used to recite Al-Ikhlaas, AlFalaq and Aimas Suras, and to do Nafth into his own palms, which he passed over his face and over whatever parts of his body his palms would reach. [1]

1.58 Performing Ruqyas Without Having a Religious Academic Qualification

Question:

A controversy has arisen regarding the qualifications of those who recite the Qur'an for Ruqyas. Some argue that none but those who have Shari'ah knowledge must be allowed to perform Ruqyas. Others argue that being able to recite the! Qur'an and being of a sound faith, righteousness and piety are sufficient qualifications for Ruqya performance.

Will you please tell us the legal verdict on that matter?

Answer:

I believe that a Raqi does not have to be academically qualified. He is only required to master Qur'anic recitation, to be known for piety and righteousness and to use the Qur'an and the Prophet's established Sunnah in treating with Ruqyas. He does

[1] فتاوى العلاج بالقرآن و السنة- الرقى وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة، ص 9–10, والفتوى للشيخ محمد بن عثيمين.
Ifta' Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, pp.9-10.

Ruling on reciting Qur'an and blowing into water

Some people who recite ruqyah for those who are possessed or who suffer epilepsy recite Qur'aan over water and blow into it, then they tell the sick person to wash with this water. What is the ruling on doing that?.

Praise be to Allaah.

Blowing into water is of two types:

1 – If this is done with the intention of seeking barakah (blessing) from the saliva of the one who blows into it, this is undoubtedly haraam, because the saliva of any person is not a means of blessing and healing, and there is no one from whose relics blessing may be sought except Muhammad (peace and blessings of Allaah be upon him). Blessing cannot be sought from the relics of anyone else. Blessing was sought from the relics of the Prophet (peace and blessings of Allaah be upon him) during his life and after his death, if those relics remained. Umm Salaamah (may Allaah be pleased with her) had a small bell-shaped vessel of silver in which she kept some hairs of the Prophet (peace and blessings of Allaah be upon him), from which the sick sought healing. If a sick person came to her she would pour some water over these hairs and stir it, then give it to the sick person. But apart from the Prophet (peace and blessings of Allaah be upon him), it is not permissible to seek blessing from the saliva of anyone, or from his sweat or his garment, etc. Rather this is haraam and is a kind of shirk. If the blowing into the water is done for the sake of seeking blessings from the saliva of the one who blows on it, then it is haraam and is a kind of shirk. That is because everyone who attributes an effect to something with no evidence from sharee'ah or proof in reality, has committed a kind of shirk, because he is making his blowing as a cause of healing alongside Allaah, and proving that something is a cause of something else is to be based on shar'i evidence. Everyone who follows a means that Allaah has not made to be a cause, either according to reality or sharee'ah, has committed a kind of shirk.

2 – If a person blows with saliva after reciting Qur'aan, such as al-Faatihah – which is a kind of ruqyah and is the greatest kind of ruqyah that may be recited over a sick person – so he recites al-Faatihah then blows into the water – there is nothing wrong with this. Some of the salaf did this, and it is effective and beneficial by Allaah's leave. The Prophet (peace and blessings of Allaah be upon him) used to blow into his hands when going to sleep, after reciting Qul Huwa Allaahu Ahad, and Qul A'oodhu bi Rabbi'l-Falaq and Qul 'A'oodhu bi Rabbi'l-Naas, then he would wipe his hands over his face and whatever he could of his body. And Allaah is the Source of strength.

Fataawa al-Shaykh Ibn 'Uthaymeen, 1/107.

expenses.

1.21 Doing Recitations unto Water, Oil and Ointment & Using Saffron in Writing Prayers

Question:

Some Raqis do recitations unto water, oil, ointment or cream. They also write prayers in saffron on a piece of paper, soak the piece of paper in water and have the patients drink the water or wash their bodies with it. Pieces of paper with such payers are called Aza'im (incantations).

What is the validity of making and using such Aza'im?

Answer:

According to a Hadith interpreted by Muhammad Ibn-Abdilwahab, the Prophet ﷺ said, "Aza'im, Tama'im (amulets) and Tawlas (love incantations, worn by wives seeking their husbands' love) are forms of Shirk (having associates with Allah)." [2] Only non-Shirk Ruqyas are allowed.

The Prophet ﷺ is confirmed to have said, "Let me check your Ruqyas. They are valid so long as they are void of Shirk." [3] He is also reported to have said, "Whoever can benefit his

brethren should do so."[1] The Prophet ﷺ performed Ruqyas on some of his companions, and he himself - having had a spell cast on him by a Jew - received a Ruqya from Angel Jibreel (Gabriel) - may Allah's peace be upon him. He used to do Ruqyas on himself by doing Nafth into his palms and reciting the Kursi Ayah and the Suras of Al-Ikhlaas, Annas and Al-Falaq, then passing his palms over the parts of his body he could reach in front.

It is also true that the Salaf recited Qur'anic verses unto water and drank or washed with it seeking alleviation or elimination of pain, for the Qur'an, being Allah's Words, is a healing; " (44) Say: It [the Qur'an] is for those who believe [in it] a guidance and a healing." [2] Similarly, it is allowed to use Allah's Words and His Prophet's for recitation unto water to be drunk or washed with, oil or cream to rub the body with, or food to be eaten.

Not only can Ruqyas be recited unto such things, but they can also be written on pieces of paper, and then washed in water to be drunk by patients for treatment. It does not matter what material is used for writing, be it saffron, water or others. What matters is that they fulfill the Prophet's demand that "Ruqyas are valid so long as they are void of Shirk." In other words, they must comply with the Qur'an and the Sunnah. [3]

1.22 Using Prayers Other than the Prophet's

<u>Question:</u>

Is a Ruqya valid if the Raqi uses prayers not known to have been used by the Prophet ﷺ, even if they are void of Shirk?

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1 اخرجه مسلم رقم (2199)، كتاب السلام. Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2199.

2 سورة فصلت ، الآية : 44 Fussilat sura, Ayah 44.

3 فتوى للشيخ عبدالله الجبرين عليها توقيعه. A Fatawa by Al-Jibreen, signed by him.

Wallahu A'lam.

1.14 Drinking Water Recited on, Washing the Body with it & Performing Ruqyas unto those in Menstruation

Question:

What is the validity of drinking or washing the body with the water on which Qur'anic verses have been recited? Is it allowed to perform Ruqyas unto those in Haidh (menstruation), Nifas (parturition) or Janabah (the sate after intercourse when one has not washed yet)?

Answer:

In the case of Janabah, patients have to do Ghusl (have a bath/shower) so as to be ready for receiving Ruqya treatment, even if it is only drinking or washing with water on which recitation has been done. This believed to render treatment more effective.

In the cases of Haidh and Nifas, females can use water recited unto, for delaying the Ruqya treatment till Haidh or Nifas is over can be harmful. [1]

1.15 Islamic View of Popular Practitioners

Question:

How does Islam view popular practitioners?

Answer:

The Prophet ﷺ says, "For every disease Allah has created a remedy, the knowledge of which some people can discover, while others cannot." [2] Accordingly, popular practitioners have had the experience of using certain remedies, and in their practice they have consulted medical information complied by knowledgeable scholars. In fact, medical practice as such has been known for ages. At the time of the Prophet ﷺ, certain people specialized in it. They had knowledge of medicines in terms of ingredients, properties and usage. They regarded such medicines as a means to healing, and believed in Allah as the creator of all means.

Thus, it is legitimate to acquire and use such knowledge. For detailed information, one can read these books: Attib Annabawi (The Prophet's ﷺ Medicine) by Ibn-Al-Qayyim and by Aththahabi, Al-Adab Ashshar'iyyah (Legal Manners) by Ibn-Muflih and Tas-heel Al-Manafi' (Facilitating Benefits), etc. [3]

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1 عبدالله الجبرين : الكنز الثمين.
Al-Jibreen, Al-Kin Aththameen (The Precious treasure).

2 خرجه البخاري رقم (5678)، كتاب الطب، دون قوله:((علمه من علمه وجهله من جهله)) واخرجه بهذه الزياده كماقال الحافظ في الفتح (141/10): النسائي ، وابن ماجه ، وصححه ابن حبان و الحاكم.
Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5678.

3 عبدالله الجبرين: الكنز الثمين، ص 209.
Al-Jibreen, Al-Kinz Aththmeen (The Precious Treasure), p. 209.

5.14 The Meaning of the Hadith "Ruqyas', amulets and love charms are acts of Shirk"

Question:

What is the meaning of the Hadith: "Ruqyas, amulets and love charms are acts of Shirk." ? [1]

Answer:

As narrated by Ahmad and Abu-Dawood on the authority of Ibn-Mas'ud, the mentioned Hadith is well documented. According to the Ulama, it means: the Ruqyas that are incomprehensible and have devils' names, etc., are forbidden; the love charm is a kind of sorcery known as 'separation and matching'; amulets are for protection from evil eyes and Jinn, and they can be hung on children, adults and the sick as well as on animals, such as camels; amulets for people or animals are banned as Shirk. In one of the battles, the Prophet sent these instructions to the Muslim army: "There must be no Watars (amulets for animals) around the necks of your camels. They must be all cut off." This statement is sufficient for banning all amulets, be they Qur'anic or otherwise.

In the case of Ruqyas, they are banned if incomprehensible, but allowed if comprehensible, and containing no Shirk elements or violations of Shari'ah, for the Prophet performed and received Ruqyas; He says, "Ruqyas are valid so long as they are void of Shirk." [2]

The same applies to Ruqyas done on water to be drunk by patients or to wash with. The Prophet is confirmed to have

done that; as narrated by Abu-Dawood in his Suuan, the Prophet did Ruqya recitation on some water, which was then poured on Thabit Ibn-Qais Ibn-Shammas. It is worth mentioning that the Salaf, too, followed that practice. [1]

5.15 The Ruling on Amulets from the Qur'an and Other sources

Question:

What is the legality of making amulets from the Qur'an and from other sources?

Answer:

It is forbidden to make amulets from such things as bones, talismans, shells, wolf hair, etc., and so is hanging them on children or others; the Prophet says, "If one wears an amulet, may Allah not grant him his wish; if one wears a shell, may Allah give him no peace." [2] He also says, "Whoever wears an amulet has committed an act of Shirk." [3]

Regarding the amulet from the Qur'an and other legally established prayers, it is allowed by some Ulama, but banned by others. Some of the Salaf allow it and consider it a kind of legal Ruqya done unto a patient. Those who ban it, such as Abdullah Ibn-Mas'ud, some Salaf and some Khalaf, argue that all amulets are banned even if from the Qur'an, and there is no evidence to exceptions. It is also argued that the general ban prevents Shirk Ruqyas and any likely confusion. If amulets from the Qur'an and other legal sources are licensed, there will gradually be no control. In such circumstances, the door will be wide open for all

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1 مجلة البحوة الاسلامية: عدد 4 ص 161 ، 162 ، والفتوى للشيخ ابن باز.
Ifta' Permanent Committee, Islamic Research Journal, Issue 4, pp.161-162.

2 تقدم تخريجه ص 53.
Op. Cit.

3 تقدم تخريجه ص 53.
Op. Cit.

An amulet is defined as an object worn, especially around the child's neck, as a charm to protect him from evil and envious eyes. However, some scholars of our *Salaf* (early Muslim scholars) permit attaching amulets if they contain Qur'anic verses, whereas some others including Ibn Mas`ûd deem it forbidden.

The Prophet only mentions legal incantations, which are free of all forms of polytheism. Such legal incantations, according to the Prophet's commands, may be recited for the persons who fall prey to envious eyes or those stung by a harmful animal. As far as the *tiwalah* is concerned, it is a form of magic wrongly believed to make a wife more endeared to her husband or to make a husband more beloved by his wife.

Keywords and Phrases

- **Legal Incantation:** It refers to a ritual recitation of some verses of the Ever-Glorious Qur'ân for those suffering a disease or an affliction. It may also be breathed into water, which is given to the patient. A legal incantation may also be written on a dish and then erased by applying fresh water, which is presented to the sufferer.

Conclusion

- ❖ Legal incantation may be held permissible or prohibited. To become permissible, a legal incantation must be free of any form, act or conviction entailing polytheism. If it is contaminated by any act of polytheism, it will be rendered prohibited.

- ❖ Amulet is absolutely prohibited if it contains any spell or charm entailing polytheism according to the consensus of Muslim scholars. Scholars, however, differed on the amulet containing passages of the Qur'ân: While some permitted it, others forbade it. The sound view is that it is forbidden lest its use should open further avenues of innovative acts of worship. It is similarly prohibited for the sake of securing the Qur'ân from all innovative practices.

- ❖ According to the unanimous agreement of Muslim scholars, *tiwalah* is forbidden because it is classified as a form of sorcery.

سلسلة الرسائل العلمية من الجامعة الإسلامية بالمدينة المنورة رقم (٤)

أحكام الرق والتمائم

تأليف
الدكتور فهد بن ضويان بن عوض السحيمي
عضو هيئة التدريس بالجامعة الإسلامية
بالمدينة المنورة

أضواء السلف

خامسا: الرقية في الماء ثم شربه أو الاغتسال به:

وكيفية هذه الرقية أن يؤتى بماء في إناء ثم يقرأ على هذا الماء بالرقى المشروعة وينفث فيه، وبعد ذلك يغتسل به المريض أويشربه أو يمسح به مكان المرض.

ومما يدل على جواز هذه الكيفية ما يلي:

١ ـ عن علي رضي الله عنه قال: لدغت النبي ﷺ عقربٌ وهو يصلي، فلما فرغ قال: «لعن الله العقرب لا تدع مصلياً ولا غيره، ثم دعا بماء وملح فجعل يمسح عليها ويقرأ: ﴿قل يا أيها الكافرون، وقل أعوذ برب الفلق، وقل أعوذ برب الناس﴾(١).

٢ ـ وعن محمد بن يوسف بن ثابت بن قيس بن شماس عن أبيه عن جده عن رسول الله ﷺ أنه دخل على ثابت بن قيس ـ قال أحمد: وهو مريض ـ فقال: «اكشف الباس رب الناس عن ثابت بن قيس بن شماس، ثم أخذ ترابا من بطحان(٢) فجعله في قدح ثم نفث عليه بماء وصبه عليه». (٣)

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(١) أخرجه الطبراني في المعجم الصغير (٢/ ٢٣) وقال الهيثمي في مجمع الزوائد إسناده حسن (٥/ ١١٤) وقال الألباني: حديث صحيح. انظر: الأحاديث الصحيحة رقم (٥٤٨) وجاء بلفظ قريب منه في مصنف ابن أبي شيبة (٧/ ٣٩٩).

(٢) بطحان : بالضم ثم السكون، أحد أودية المدينة الثلاثة ، العقيق، وبطحان، وقناة. انظر: معجم البلدان لياقوت الحموي (١/ ٤٤٦).

(٣) سنن أبي داود مع عون المعبود ـ كتاب الطب ـ باب في الرقى (١٠/ ٣٧٠) رقم (٣٨٦٧) والنسائي في عمل اليوم والليلة (ص ٥٥٧) والبخاري في التاريخ الكبير (٨/ ٣٧٧) وصحيح ابن حبان (٧/ ٦٢٣) رقم (٦٠٣٧) وصححه الألباني.

انظر: صحيح الجامع (٢/ ٢٦٥) والأحاديث الصحيحة رقم (١٥٢٦).

٣ ـ عن أبي معشر عن عائشة أنها كانت لا ترى بأسا أن يعوذ فى الماء ثم يصب على المريض.[١]

٤ ـ وروى ابن أبي حاتم في تفسيره عن ليث بن أبي سليم [٢] قال: «بلغني أن هؤلاء الآيات شفاء من السحر بإذن الله تقرأ في إناء فيه ماء ثم تصب على رأس المسحور...»[٣].

٥ ـ وقال عبد الرزاق في مصنفه: لا بأس بالنشرة العربية وهى أن يخرج الإنسان إلى موضع عضاه[٤] فيأخذ من يمينه وشماله من كل ثمر، يدقه ويقرأ فيه ثم يغتسل به.

وفي كتب وهب بن منبه:[٥]

أنه يأخذ سبع ورقات من سدر أخضر فيدقه بين حجرين، ثم يضربه بالماء، ويقرأ فيه آية الكرسى، والقواقل، ثم يحسو[٦]منه ثلاث حسوات،

(١) مصنف ابن أبي شيبة (٧/٣٦٨) وفي سنده أبو معشر زياد بن كليب الحنظلي قال ابن حجر بأنه ثقة من السادسة، وقال عن الطبقة السادسة بأنها طبقة عاصروا الخامسة لكن لم يثبت لهم لقاء أحد من الصحابة. انظر: تقريب التهذيب (٧٥، ٢٢٠) وعلى هذا فيكون في سند هذا الأثر انقطاع.

(٢) هو: الليث بن أبي سليم بن زنيم ، وأسم أبيه أيمن وقيل أنس وقيل غير ذلك، صدوق اختلط جدا ولم يتميز حديثه فترك، من السادسة، مات (١٤٨). انظر: تقريب التهذيب (٤٦٤).

(٣) تفسير سورة يونس لابن أبي حاتم ـ رسالة ماجستير ـ رقم الأثر (٢٢٦٩) (ص ٢٤٩ ـ ٢٥٠) وسيأتي إكمال الأثر عند موضع النشرة إن شاء الله.

(٤) العضاه: ما عظم من الشجر وطال: وكل شجر يعظم وله شوك انظر: الصحاح للجوهري مادة (عضه) (٦/ ٢٢٤٠) والقاموس المحيط (١٦١٣).

(٥) هو: وهب بن منبه بن كامل اليماني، أبو عبد الله الأبناوي، ثقة من الثالثة، مات سنة (١١٤) انظر: تقريب التهذيب (٥٨٥) وشذرات الذهب (١/ ١٥٠).

(٦) الحسوة بالضم: الجرعة من الشراب. انظر: النهاية في غريب الحديث لابن الأثير (١/ ٣٨٧) مادة (حسا).

ثم يغتسل به فإنه يذهب عنه كل مابه وهو جيد للرجل إذا حبس عن أهله[(١)].

٦- قال: صالح بن الإمام أحمد: ربما اعتللت فيأخذ أبي قدحا فيه ماء فيقرأ عليه ويقول لي اشرب منه واغسل وجهك ويدك.

ونقل عبدالله أنه رأى أباه يعوذ في الماء ويقرأ عليه ويشربه ويصب على نفسه منه.

وقال يوسف بن موسى:[(٢)] كان أبو عبد الله يؤتى بالكوز[(٣)] ونحن بالمسجد فيقرأ عليه ويعوذ[(٤)].

٧- وقال ابن القيم رحمه الله:

ولقد مر بي وقت بمكة سقمت فيه، وفقدت الطبيب والدواء فكنت أتعالج بالفاتحة، آخذ شربة من ماء زمزم وأقرؤها عليها مرارا ثم أشربه، فوجدت بذلك البرء التام، ثم صرت أعتمد ذلك عند كثير من الأوجاع، فأنتفع بها غاية الانتفاع[(٥)]. وقال أيضاً:-

وقد جربت أنا من ذلك في نفسي وفي غيري أمورا عجيبة، ولاسيما مدة المقام بمكة. فإنه كان يعرض لي آلام مزعجة، بحيث تكاد تقطع الحركة مني، وذلك في أثناء الطواف وغيره، فأبادر إلى قراءة الفاتحة،

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(١) انظر: مصنف عبد الرزاق (١١/١٣) والجامع لأحكام القرآن للقرطبي (٢/ ٤٩ - ٥٠).

(٢) هو: يوسف بن موسي بن راشد القطان، أبو يعقوب الكوفي، نزيل الري ثم بغداد صدوق من العاشرة، مات سنة (٢٥٣) انظر: تقريب التهذيب (٦١٢).

(٣) الكوز: هو إناء يشرب فيه الماء وغيره. انظر: القاموس المحيط - مادة - (كوز) (٦٧٣).

(٤) الآداب الشرعية لابن مفلح (٢/ ٤٥٦).

(٥) زاد المعاد (٤/ ١٧٨).

وأمسح بها على محل الألم فكأنه حصاة تسقط، جربت ذلك مرارا عديدة، وكنت آخذ قدحا من ماء زمزم فأقرأ عليه الفاتحة مرارا. فأشربه فأجد فيه من النفع والقوة مالم أعهد مثله في الدواء، والأمر أعظم من ذلك، لكن بحسب قوة الإيمان وصحة اليقين والله المستعان(١).

٨- وبمثل ما تقدم يقول الشيخ عبد العزيز بن باز حفظه الله ويرى أن هذه الكيفية جائزة وأنه لا محذور فيها(٢).

وبعد: فهذا ما وجدته حول هذه المسألة فيما أطلعت عليه من الأحاديث والآثار وأقوال العلماء في جواز الرقية في الماء.

وقد يستفاد جواز هذه الكيفية مما يلي أيضا:

حيث ثبت أن النبي ﷺ وصف الماء بأنه علاج للحمى حيث قال: «الحمى من فيح جهنم فأطفئوها بالماء»(٣).

وكذلك أمر العائن بالاغتسال للمعين(٤).

وثبت عنه ﷺ أنه نفث على التراب(٥).

وقال ﷺ: «من استطاع منكم أن ينفع أخاه فليفعل»(٦).

(١) مدارج السالكين (١/ ٦٩).

(٢) انظر: صحيفة المسلمون، العدد التاسع، السبت ١٦- ٢٢ رجب ١٤٠٥هـ. وقد قمت باتصال هاتفي بالشيخ فأفتى بجواز ذلك.

(٣) صحيح البخاري - كتاب الطب - باب الحمى من فيح جهنم (١٠/ ١٧٤) رقم (٥٧٢٣).

(٤) صحيح مسلم - كتاب السلام- باب الطب والمرضى (٤/ ١٧١٩) رقم (٢١٨٨).

(٥) تقدم تخريجه (ص ٥٤).

(٦) تقدم تخريجه (ص ٣٤).

وقال: «لابأس بالرقى مالم يكن فيه شرك»(١).

وثبت بالتجربة الانتفاع بذلك وليس في هذا العمل شرك. وقد تقدم أن من فائدة النفث التبرك بريق النافث الذي صاحب الرقية الشرعية فإذا انتقل إلى الماء حصل المراد إن شاء الله، والله أعلم.

سادسا: كتابة بعض الآيات من القرآن ثم محوها بالماء وشربها وغسل البدن بها:

وصفة هذه الكيفية أن تكتب آيات من القرآن الكريم في ورقة أو في إناء ثم تمحى هذه الكتابة بالماء وبعد ذلك يشربها المريض ويغتسل بها، وممن نقل عنه جواز هذه الكيفية، ابن عباس، ومجاهد(٢)،وأبو قلابة(٣)، وأحمد بن حنبل، والقاضي عياض، وابن تيمية، وابن القيم(٤) وكره ذلك إبراهيم النخعي وابن سيرين(٥) ....

(١) تقدم تخريجه (ص ٣٤).

(٢) هو: مجاهد بن جبر أبو الحجاج المخزومي مولاهم، المكي، ثقة إمام في التفسير والعلم، من الثالثة تراوحت الأقوال في وفاته ما بين سنة (١٠٠) الي سنة (١٠٤). انظر ميزان الاعتدال للذهبي (٣/ ٤٣٩) وتقريب التهذيب (٥٢٠).

(٣) هو: عبد الله بن زيد بن عمرو الجرمي، أبو قلابة البصري، عالم بالقضاء والأحكام من رجال الحديث الثقات كثير الإرسال، مات بالشام هاربا من القضاء سنة (١٠٤) وقيل بعدها. انظر: تقريب التهذيب (٣٠٤).

(٤) انظر: المصنف لابن أبي شيبة - كتاب الطب - في الرخصة في القرآن يكتب لمن يسقاه (٤/ ٤٠) طبعة دار التاج. الطبعة الأولى (١٤٠٩) ومسائل الإمام أحمد لأبي داود (٢٦٠)وإكمال المعلم للقاضي عياض(خ) لوحة (١٩٠)،ومجموع الفتاوي لابن تيمية (١٢/ ٥٩٩) وزاد المعاد لابن القيم (٤/ ١٧٠، ٣٥٦) والطب من الكتاب والسنة للبغدادي (٢٣٠).

(٥) هو: محمد بن سيرين الأنصاري ثقة ثبت عابد كبير القدر، مات سنة (١١٠) انظر: تقريب التهذيب لابن حجر (٤٨٣).

وابن العربي(١).

وإليك نصوص أصحاب القول الأول في جواز هذه الكيفية:

روى ابن أبي شيبة في مصنفه قال: حدثنا علي بن مسهر عن ابن أبي ليلى عن الحكم عن سعيد بن جبير عن ابن عباس قال: إذا عسر على المرأة ولدها فيكتب هاتين الآيتين والكلمات في صفحة ثم تغسل فتسقى منها: بسم الله لا إله إلا هو الحليم الكريم، سبحان الله رب السموات السبع ورب العرش العظيم ﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾﴾(٢) ﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلَاغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٣٥﴾﴾(٣)(٤).

وروى ابن أبي شيبة في مصنفه أيضا قال: حدثنا هشيم عن خالد عن أبي قلابة وليث عن مجاهد أنهما لم يريا بأسا أن يكتب آية من القرآن ثم يسقاه صاحب الفزع(٥).

وقال ابن القيم ورأى جماعة من السلف أن تكتب الآيات من القرآن، ثم يشربها. وذكر ذلك عن مجاهد وأبي قلابة(٦).

وقال أبو داود:

(١) المصنف لابن أبي شيبة (٤/ ٤٠) وشرح السنة للبغوي (١٢/ ١٦٦)، وعارضة الأحوذي لابن العربي (٨/ ٢٢٢).

(٢) سورة النازعات الآية رقم (٤٦).

(٣) سورة الأحقاف الآية رقم (٣٥).

(٤) المصنف لابن أبي شيبة (٤/ ٤٠) ورجال سنده ثقات إلا ابن أبي ليلى محمد بن عبد الرحمن بن أبي ليلى القاضي قال فيه الحافظ ابن حجر: صدوق سيىء الحفظ جدا. انظر: التقريب (٤٩٣).

(٥) المصنف لابن أبي شيبة (٤/ ٤٠).

(٦) زاد المعاد (٤/ ٣٥٦).

سمعت أحمد سئل عن الرجل يكتب القرآن في شيء ثم يغسله ويشربه؟ قال: أرجو أن لا يكون به بأس(١).

وقال القاضي عياض:

ويتبرك بغسالة ما يكتب من الذكر والأسماء الحسنى(٢).

وقال شيخ الإسلام ابن تيمية:

وإذا كتب شيء من القرآن أو الذكر في إناء أولوح ومحي بالماء وغيره وشرب ذلك فلا بأس به نص عليه أحمد وغيره(٣).

وذكر ابن القيم رحمه الله كثيرا مما يكتب ثم يشرب ويغتسل به وأن الكتابة تكون بما هو مباح(٤).

وممن نقلت عنه كراهة محو القرآن بالماء إبراهيم النخعي رحمه الله.

فقد روى ابن أبي شيبة في مصنفه: أن إبراهيم سئل عن رجل كان بالكوفة يكتب آيات من القرآن فيسقاه المريض، فكره ذلك(٥).

وابن العربي حيث قال: وهي بدعة من الشيطان(٦).

ولقد وردت عدة أسئلة للجنة الدائمة للبحوث العلمية والإفتاء بالمملكة العربية السعودية حول هذه المسألة منها:

ما حكم محو كتابة آية من القرآن ونحوها بالماء وغسل البدن به وهل هو

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(١) مسائل الإمام أحمد لأبي داود (٢٦٠).

(٢) إكمال المعلم (خ) لوحه (١٩٠).

(٣) مجموع الفتاوي (١٢/ ٥٩٩).

(٤) زاد المعاد (٤/ ٣٥٨ - ٣٥٩).

(٥) المصنف لابن أبي شيبة (٤/ ٤٠).

(٦) انظر: عارضة الأحوذي لابن العربي (٨/ ٢٢٢).

من الشرك أم لا؟ وهل يجوز أم لا؟[١]

وسؤال آخر: ما حكم كتابة شيء من آيات القرآن الكريم وشربها فإني: رأيت أناسا يفعلون ذلك؟[٢]

فأجابت اللجنة بما يلى:

وأما إزالة هذه الكتابة بالماء ونحوه ورش البدن أوغسله بهذا الماء فلم يثبت شيء من ذلك عن النبي ﷺ ولا عن خلفائه الراشدين ولاسائر صحابته رضي الله عنهم.

ولقد روي ذلك عن ابن عباس ولكنه لم يصح عنه.

وقد أجاز ذلك طائفة من العلماء كابن تيمية وقال: نص أحمد وغيره على جوازه، ونقل ابن القيم جواز ذلك عن جماعة من السلف، أجازوا ذلك، منهم ابن عباس، ومجاهد، وأبو قلابة، وعلى كل حال لا يعتبر مثل هذا العمل شركا. وصلى الله على نبينا محمد وآله وصحبه وسلم[٣].

هذا مضمون الإجابتين ويفهم منهما توقف علمائنا حفظهم الله في: جواز هذه المسألة. والله أعلم[٤].

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(١) مجلة البحوث الاسلامية العدد (٢١) (١٤٠٨) (ص ٤٦)

(٢) مجموع فتاوى اللجنة الدائمة سؤال رقم (١٨٤) (ص ١٤٧).

(٣) انظر: المرجعين السابقين.

(٤) وهذه المسألة قد تكون ملحقة بالرقى لأن الرقية لابد فيها من القراءة.

Sunan Abu-Dawud, Book 28: *Medicine (Kitab Al-Tibb)*

3387- حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وابْنُ السَّرْحِ قَالَ أَحْمَدُ حَدَّثَنَا ابْنُ وَهْبٍ و قَالَ ابْنُ السَّرْحِ أَخْبَرَنَا ابْنُ وَهْبٍ حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ يُوسُفَ بْنِ مُحَمَّدٍ وقَالَ ابْنُ صَالِحٍ مُحَمَّدُ بْنُ يُوسُفَ بْنِ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ عَنْ أَبِيهِ عَنْ جَدِّهِ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ دَخَلَ عَلَى ثَابِتِ بْنِ قَيْسٍ قَالَ أَحْمَدُ وَهُوَ مَرِيضٌ فَقَالَ اكْشِفْ الْبَأْسَ رَبَّ النَّاسِ عَنْ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ ثُمَّ أَخَذَ تُرَابًا مِنْ بَطْحَانَ فَجَعَلَهُ فِي قَدَحٍ ثُمَّ نَفَثَ عَلَيْهِ بِمَاءٍ وَصَبَّهُ عَلَيْهِ، قَالَ أَبُو دَاوُد قَالَ ابْنُ السَّرْحِ يُوسُفُ بْنُ مُحَمَّدٍ وَهُوَ الصَّوَابُ.

Narrated Thabit ibn Qays ibn Shammas: The Apostle of Allah (peace_be_upon_him) entered upon Thabit ibn Qays. The version of Ahmad (ibn Salih) has: When he was ill He (the Prophet) said: Remove the harm, O Lord of men, from Thabit ibn Qays ibn Shammas. He then took some dust of Bathan, and put it in a bowel, and then mixed it with water and blew in it, and poured it on him.

Sh.Albaani Said the above hadeeth has weakness in its narrators.

تحقيق الألباني : ضعيف الإسناد - صحيح وضعيف سنن أبي داود - محمد ناصر الدين الألباني